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The Proof of Truth

Shri Maharaj often expresses his amusement at the fact that what he teaches needs the basic essential of a keen intellect to grasp its essence and at the same time the kind of faith that will accept what the Guru says as God's own Truth, without questions. To the simple people, he says, who would not be capable of understanding even the first steps of his teaching, he gives a mantra and asks them to repeat the name and do bhajans every day regularly so that their psyche will gradually get pure and purer every day and thus bring about the necessary conditions to receive knowledge.

The difficulty with the scholar and the intellectual is that he is quick to appreciate that what the various religions preach are, what Maharaj says, concepts that reflect the needs of the time and place where they originated. What he seeks is Truth, the constant factor that is not subject to any change, and, what is more, he needs proof, but is not able to say what kind of proof would satisfy him: because proof as such would itself be something subject to time and space, and knows that Truth is something timeless and spaceless. As Shri Maharaj says, it would have to be admitted by any intelligent person that "I AM" the sense that one exists, is the only Truth every sentient being has, and that is the only "proof" one can have of anything. And yet he says, he does not equate mere existence with Truth, for the simple reason that existence itself is not timeless and spaceless like Reality.

And so there is a stalemate! The child says: prove to me that the water is tepid and only then will I touch it, or, prove to me that sugar is sweet and only then will I taste it. The blind man says that prove to me that there are colours and only then will I believe all your lovely descriptions. As Shri Maharaj says, whenever such a situation arises: prove to me that there is something like Bombay, or London, or New York! In other words, one cannot

seek Truth as an object. Indeed, Truth cannot be 'expressed'; at all it may be suggested or indicated but not expressed because Truth cannot be conceived - anything conceived will be an object. As Shri Maharaj puts it: you cannot "shop" for Truth. Something which is authoritatively stamped as 'Truth', and work having. ※

The whole process is like a dog chasing his own tail, and Shri Maharaj tells us that in seeking a solution to this problem one must analyse the problem itself. Who is it that wants proof of Truth or Reality? Do we clearly understand what we are? All existence is objective. We are all objects, and exist only as an appearance and only in the consciousness that cognizes us. So then, is there really any proof that "we" (who seek proof of Reality) ourselves exist, other than an act of cognition in someones mind?!

So then, when we seek proof of Truth, what we are in effect trying to do is equivalent to a shadow seeking proof of the subject. Shri Maharaj therefore, urges us to see the false as false, and there need be no more looking for the Truth. Have you not understood he asks. Do you not intuitively feel what the position is? That which is sought is the seeker, and therefore, can an eye see itself? Please understand, he says: Timeless, spaceless, not perceptible sensorially, is what we ARE; temporal, finite and sensorially perceptible, are what we APPEAR to be as separate objects.

* In order to answer any question about the Prof regarding Truth, mind would have to be divided into subject and object, and then the answer could not be the 'Truth' or what 'answer' because there is nothing at all objective about TRUTH